

proper share, there being over a thousand members represented by the forty-five societies.

It is such a small sum—twenty cents a year for each member, that it leaves ample room for the local societies to send free-will offerings, with their semi annual dues, especially those that have no longer a church debt to help pay off. Those of you who have a heavy church debt that the local S. S. C. E. is helping to carry, should not let it interfere with sending their full share to the general treasury. For this very act of self sacrifice will open a door by which God can give you the "more blessed," can prosper you more as a society, helping you to diminish your home obligations the more rapidly, fulfilling his promise, "Give and it shall be given unto you."

'Tis natural for societies, like individuals, to supply their own needs first; but 'tis God-like to make the needs of others their concern.

Let me repeat what I have said in a former letter, that the chief aim of every local society should be the support of the general work. Let us ever keep in mind the great need of a larger and a stronger ministry, and that our semi-annual dues for the theological fund is helping to make it such. Let us also remember that in order to keep our work in harmony with God's plans we must give what we can for missions direct. Neither can we forget the aged, who in other days, lived and worked for the church regardless of a salary.

These are grand causes, the first and third of which depend largely for support upon your dime offerings every October and April. Shall we not look upon it as a privilege to respond to the claims of the general work as it is now being presented to you by our faithful treasurer.

If any society fails to receive the remittance blank, show your loyalty to the constitution, to your Master, by sending your semi annual offering to Mrs. Alice Augustine, South Bend, Indiana.

My address until the 30th of September will be Cambria, Clinton Co., Ind.

VIANNA DETWILER.

Roann, Ind.

GIVING, AS AN EXPRESSION OF LOVE

MRS. M. C. MYERS

The characters of good men and women are beautifully drawn in the Holy Scriptures. God has strikingly exhibited in history the declaration that those who honor him he will honor.

While many of the kings of Judah and Israel only appear on the record of the Holy Scriptures covered with shame and infamy; many more of the true and devoted servants of God have their names and honorable reputations preserved and handed down for the administration of future generations. The spirit and conduct of our blessed Master is found well worthy of our imitation. His divine love should so shine out in our lives as to distinguish all God's people in their efforts to extend the cause of Christ in the

world. The man or woman who is prompted to do, or give, to spend, or be spent for the cause of Christ because of the love they have for God, will not consult pecuniary interests, or the law of expediency, but the claims of love and justice. This is the only true basis of solid excellency. What does the Lord require of his people? To deal justly. This is one of the essential principles of divine morality and true godliness. However we may seek to honor God or advance religion in the world we must have as the basis of all our operations an unswerving regard for equity and love and righteousness. God will not have robbery or pretense for a burnt offering. He will not accept the fruits of hatred or the gains of avarice. He will not be pleased even with the most costly sacrifice, if the claims of mercy, love and justice are disregarded or neglected. Let us learn to be merciful to those who have no desire for salvation. Let us cultivate the spirit of love for the unsaved. Then live and give for the restoration of all things. Not only pray thy kingdom come, but because we love good so live and give to hasten that coming. To love good and do good is the very spirit of divine law. Thou shalt love thy neighbor as thyself. To do that which is for the real good of others, and that from a feeling of love and kindness, as in the case of Mary anointing Christ with ointment. Nearly all her living she so freely so lovingly gave to him whom her soul adored, and to whom she had such transcendent obligations.

What is too hard for love to do, endure or give for the beloved object? There is a difference between a righteous and a good man, but goodness established on the foundation of love is the glory of God, and the highest perfection of the godly man. To be righteous is the demand of the law. To do good is the end both of the law and the gospel. These are the essential pillars of religious reformation firmly set on the foundation of love, equity, goodness and fidelity. These should be the principles of action in doing all God's work, and how essential these principles are to all true excellency.

He who would truly bless his country and benefit his people cannot do so in any way so effectual as by directing his zeal and liberality to the house of God. The house of God is the center of light to the benighted neighborhood. The school of religious training for the young. It essentially purifies manners, blesses and exalts the social hearth and above all it brings perishing man within the range of life and salvation.

If we truly love God's laws,
We express it by giving to his cause,
Our means Christ needs to carry on his work,
So let us give and not this duty shirk.

Behold the self denial of our blessed Lord,
How he left the father all his word,
And for us a picture how that we should live,
For others to this end our life and substance give.

Behold upon the cross his life he gave,
That he from death your soul and mine might save,
And why all this, because of his great love,
— from the Lord and world above?

Have we not enough and still to spare?
As the Lord has prospered, let us share
For the needs of the poor and to save from woe,
Those who to endless perdition would go.

O may we cherish this love for giving,
To this great end is life worth living.
As Jesus died all men from death to save,
Yielding his life and this he freely gave.

The love of Jesus is so beautifully portrayed,
When for us he suffered, plead and prayed.
Holy Father, keep them thru thy name,
That they may be as thou and me the same.

The Christian Life

Humility

Christian Rossetti.

Give me the lowest place; not that I dare
Ask for that lowest place, but Thou hast died
That I might live and share
Thy glory by Thy side.
Give me the lowest place, or if for me
That lowest place too high, make one more low
Where I may sit and see
My God and love Thee so.

PRAYER MEETING TOPIC

"CHARACTERISTICS OF THE WICKED"

I. Scripture Teachings.

- 1 Alienated from God, Eph. 4:18.
- 2 Blind of heart, Eph. 4:17-19.
- 3 Boastful, Ps. 10:3.
- 4 Covetous, Mic. 2:1, 2; Eph. 5:3.
- 5 Deceitful, Ps. 5:6.
- 6 Rejoicing in iniquity in others, Rom. 1:32.
- 7 Disobedient, Neh. 9:26; Tit. 3:3.
- 8 Impure, Tit. 1:15, 16.
- 9 Entice to wickedness, Prov. 1:8-16; II Tim. 3:6.
- 10 Full of envy, Tit. 3:3.
- 11 Fearful, Rev. 21:8; Prov. 28:1.
- 12 Glorifying in shame, Phil. 3:18, 19.
- 13 Hate the light of truth, Job. 24:13; John 3:20.
- 14 Hypocritical, Rom. 2:1.
- 15 Lovers of pleasure more than of God, II Tim. 23:4.

II. Remarks.

- 1 God's word is full of descriptions of the wicked.
- 2 These references are to the wicked whether in the church or out.
- 3 Why is it that we look upon sin with less horror than God?
- 4 Why is it that people whom God describes as very wicked, we think are not so very bad?
- 5 Do we each one have any of the above characteristics?

J. L. GILLIN.

THE TOUCH OF JESUS

GEORGE DANA BOARDMAN, D. D.

The sense of touch is the fundamental sense. For example: We hear, because the auditory nerve is touched; we see, because the optic nerve is touched; we smell, because the olfactory nerve is touched; we taste, because the gustatory nerve is touched; we feel, because some sensitive nerve is touched. Handling, hearing, seeing, smelling, tasting, feeling, sensibility—these are different illustrations of the same foundation sense—the sense of touch.

How vividly all this comes out in such familiar expressions as these: "Artist's master touch;" "touch of genius;" "a tonching story;" "in touch with the people;" "out of touch with the times;" "One touch of nature makes the whole world kin."

No wonder, then, that the Lord of nature so often used this sense of touch. For example: Does Peter's mother-in-law lie ill of